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"It should have been observed, that a number of Indians joined them at Clowey, and intended to accompany them to the Copper-Mine River, with no other object than to murder the Esquimaux, who, they understood, frequented that river in considerable numbers. This horrid scheme, it seems, was universally approved of, and every man equipped himself with a target, before he left the woods of Clowey. Nevertheless, when the women and children were about to be left, only sixty volunteers followed Matonabbee's party; the rest more prudently staid with their wives and families.

As soon as Mr. Hearne was apprized of this barbarous intention, of murdering a people who had done them no injury, he zealously strove to dissuade them from such a design; but so far were his entreaties from being regarded, that they apprehended he was actuated by cowardice, and with many marks of derision, told him, he was afraid of the Esquimaux. Knowing his personal safety depended on the ideas his attendants formed of his courage, he was obliged to change his tone, and affected the hero. He found it in vain, indeed, to attempt to stem the torrent of savage prejudice, or to inspire more humane or just principles, and therefore he in future left them to their own discretion."

sign of any European elements.

To sum up, therefore, it seems clear that neither the color of the eyes, nor the color and shape of the hair, nor again the complexion of the Copper Eskimos, differentiates them in any way [267] from the other branches of their race, or lends any support to the theory of Scandinavian or even European admixture. If such an admixture had occurred we should expect to find its signs, not only in these more external features, but also in the stature and in the shape of the head. Mr. Stefánsson's own comparison--breadth of face with breadth of head--is inconclusive, firstly, because he has insufficient data of a similar nature from other Eskimo sources with which to compare his data from the Copper Eskimos, and, secondly, because it is not recognized by the best authorities as a consideration of major importance in determining questions of race. The principal feature that is employed for this purpose, the cephalic index, tends to show that the Copper Eskimos are as pure as the purest known branch of the Eskimo race of whom we have definite and detailed knowledge. Until, therefore, we are presented with more tangible and significant evidence, the theory of Scandinavian or even European infusion among the Copper Eskimos must be regarded as unproved, and indeed groundless."

American Indian] is a collection of steatite lamps and cooking vessels from the Copper Eskimo of Coronation gulf, which makes the series of such utensils in the Museum exceptionally complete. Unique in this new collection are two lamps of extraordinary size--one measuring 41 inches long and averaging 8 inches in width, the other 37 inches long by 9 inches in width. These lamps are of the long, narrow type common to the Coronation Gulf region, with straight fire edge and rounding ends. The larger lamp averages 3 inches in height, with a moss-pan 4 inches wide and an inch and a half deep. The lip of this lamp, upon which the burning moss rested, tapers from an inch and a half at the bottom of the pan to the fire edge. In use, the length of the flame required on the fire edge varied according to the size of the cooking vessel or the warmth of the house. A reservoir for holding the fuel is cut in the back of the lamp and raised three-eighths of an inch from the bottom of the pan; it is an inch and a half wide in the center and tapers to three-quarters of an inch at the ends, the inside wall being the [28] same height as the lamp, with channels cut at the extremities to allow the melting fuel to flow into the moss. The function of the reservoir is to regulate the flow of oil to the moss wick.

In construction the smaller of the two lamps closely resembles the large one, with the exception that it is an inch wider, and has a larger reservoir, with a channel cut in the center of the wall, as well as at the extremities."

"Three Indians were dispatched to look out for any Esquimaux who might be on the banks of the river; and every precaution was taken to prevent an alarm, that the destined victims might fall into their hands without apprehension.

On the morning of the 15th of July, Mr. Hearne began his survey, and proceeded down the river, which was every where full of shoals; and in some places vastly contracted in its breadth. Next day he advanced about ten miles farther, and found it the same.

Soon after they suspended the survey for the day, the three spies returned, and reported that they had discovered five tents, in the most favourable situation for a surprise. All attention to the business of the survey was now suspended; the whole thoughts of the Indians were absorbed in planning the best mode of attack, and of stealing on the poor savages, when asleep, and killing them all.

Having crossed the river in canoes, and got all the weapons in order, each painted a part of his shield with some figure, generally the sun, moon, or some bird or beast of prey, in which they placed their reliance for success in the intended engagement.

From the hurry in which this business was executed, and the deficiency both of skill and colours, most of the paintings had little resemblance to any thing in heaven or earth; but they satisfied the artists, and that was sufficient.

This piece of superstition being completed, they advanced towards the Esquimaux tents with [269] the utmost caution and silence; and though an undisciplined rabble, and by no means accustomed to war, no sooner had they entered on this horrid scheme, than they acted with the utmost uniformity of sentiment. There was neither altercation nor contending opinion; all were united in the general cause, and as ready to follow as Matonabbee to lead.

Never was a reciprocity of interest more generally regarded; and if ever the spirit of disinterested friendship animated the breast of a northern Indian, it was here displayed in glowing colours. Property of every kind ceased to be private: each was proud of an opportunity of supplying the wants of his neighbour.

The attacking party was judged to be quite as numerous as the Esquimaux, in their five tents, could possibly be; and besides, being so much better equipped, nothing less than a miracle was likely to save the poor savages from a general massacre.

The land was so situated, that they walked under cover of the rocks and hills, till within two hundreds yards of the tents. Here they halted, to watch the motions of the enemy, and would have persuaded our author to remain till the engagement was over.

But though he disclaimed having any interference in the deed of death, he thought it more prudent to accompany them; and the Indians were not a little gratified with his promptness to be of the party.

The last ceremonies were now performed, which consisted in painting their faces; some black, some red, and others a mixture of the two. They next made themselves as light as possible [270] for running, by almost stripping themselves naked. Mr. Hearne, fearing he might have occasion to run with the rest, pulled of [sic] his stockings and cap, and tied up his hair as closely as possible.

It was now near one in the morning * of the 17th, when, finding the Esquimaux all still, they rushed from their ambuscade, and fell on the unsuspecting savages, who did not perceive their danger till it was too late to avoid it.

The scene was shocking beyond description. The unhappy victims were surprised in the middle of their sleep; men, women, and children, to the number of twenty, ran out of their tents stark naked, and endeavoured to fly; but the Indians had possession of the land side; and as they did not attempt to throw themselves into the river, the whole fell a sacrifice to unprovoked barbarity.

Their shrieks were most dreadful; but no part of this bloody affair filled our author with deeper horror, than the fate of a young girl, apparently about eighteen. She was stabbed so near him, that she fell down at his feet, and twisted round his legs; so that he could scarcely extricate himself from her dying grasp. He solicited hard for her life;

* It is proper to observe, they were far within the arctic circle, where the sun never sets at this season of the year.

but the murderers made no reply till they had transfixed her with two spears. They then looked sternly at him, and in ridicule, asked him if he wanted an Esquimaux wife.

Though the poor wretch was twining round their spears, they continued their taunts; when Mr. Hearne begged they would at least release her from her misery. On this one of them pierce-[271]ed her through the breast. The love of life, however, prompted her to attempt to ward off the blow, which, in her situation, was the extreme of mercy to inflict.

'My situation,' says our author, 'and the terror of my mind, at the sight of this butchery, can neither be conceived nor described. Though I summoned up all my resolution, it was with difficulty I could refrain from tears: even at this hour, I cannot reflect on the transactions of that horrid day, without the most painful emotions.'

But the brutality of these savages, to the bodies they had deprived of life, was still as shocking, and certainly more inexcusable. Their indecent curiosity in examining the conformation of the women, which they pretended to say differed from their own, made nature revolt at the idea.

When these people were all massacred, seven other tents, on the other side of the river, attracted their notice; but providentially for the Esquimaux, the baggage and canoes had been left some way up the river, and there was no other way of crossing it. The river here was about eighty yards over; and to alarm them, if they could not kill

them, they began firing. The poor Esquimaux, though on the watch, were so much unacquainted with the nature of firearms, that they did not attempt to fly. When the bullets struck the ground, they ran with a vacant curiosity to see what it was. At length one of them was wounded in the leg, which immediately threw them into confusion. They ran to their canoes, and were soon out of the reach of the northern Indians.

Having plundered the tents of the deceased, of all the copper utensils they could find, they [272]assembled on the top of an adjacent hill, and forming a circle with their spears erect, clashed them together, and gave many shouts of victory; frequently calling out tima! tima! or what cheer, by way of derision to the poor surviving Esquimaux, who were standing almost knee deep in the water.

After parading for some time, they set out for their canoes, and sailing under cover of the bank, they approached the other tents, where the Esquimaux, thinking probably they were gone, had returned, and were busy in tying up bundles. These were seized, but the owners fortunately escaped again in their canoes, except one old man, who was too intent on his business, and who fell a sacrifice to their fury; for not fewer than twenty had a hand in his death.

As they were retreating from the first scene of blood, they found an old woman, sitting by the side of the river, killing salmon, which lay very very thick at her feet. Whether from the noise of the fall, or a great defect in sight, she had not been apprized

of the murder of her companions, though not more than two hundred yards distant from the scene of blood; nor did she discover her enemies, till they were just within reach of her.

To fly was in vain. She was pierced through with numerous spears, with the most marked and studied cruelty.

The only instrument that this poor half-blind wretch had to catch salmon with, was a light pole, armed with a few spikes, which she put under water, and pulled up with a jerk. Some of the Indians tried this method of fishing; and so extremely numerous were the salmon at this place, [273] that they seldom brought up less than two at a pull.

These fish, though very fine and beautifully red, were seldom more than about six or seven pounds weight; but their numbers were almost incredible, and equal to any thing related of the shoals in Kamtschatka. Indeed the Esquimaux have scarcely any other means of subsistence than fish.

After having plundered the second encampment, the northern Indians threw the tents into the river, and destroyed a large stock of provisions, merely from the infernal satisfaction of doing all the mischief in their power to the unhappy Esquimaux, who were standing on a distant shoal, the woeful spectators of their loss."

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"The Esquimaux, who resides on this [JMR: Coppermine] river, are rather low in stature, and though thick set, are neither well made nor strong. Their complexion is a dirty copper colour, though some of the women are more fair. Their dress resembles that of the Greenlanders in Davis's Straights, except that the women's boots are not stiffened out with whalebone, and the tails of their jackets are much shorter.

Their arms and fishing tackle exactly resemble those of their nation in Hudson's Straights, but [275] for want of edge-tools, are inferior in workmanship.

Their tents are made of parchment deer skins in the hair, and are pitched in a circular form. In winter, however, they have huts half underground, rising and pointed like a cone: these are always erected in the most sheltered situations.

Their domestic utensils consist of stone kettles and wooden troughs; dishes, scoops, and spoons made of the horns of the musk ox. Some of their kettles are capable of containing five or six gallons, and are hollowed out in the form of an oblong square, with no other instrument than a harder stone to work with.

Their hatchets are made of a thick lump of copper, about five or six inches long, and about two inches square, bevelled away like a mortice-chissel, with a handle about a foot, or more, in length. Neither the weight nor the sharpness will admit of the tool being used with much success by itself, and therefore it is generally applied to the wood like a chissel, and driven in with a heavy club.

The spears and knives are also made of copper, and among the spoils of twelve tents, only two small pieces of iron were found.

These people had a fine breed of dogs, with sharp erect ears, sharp noses and bushy tails. They were all tied to stones, probably to prevent them from eating the fish that was spread out to dry on the rocks. The Indians did not meddle with those animals; but after they had retired, lamented they had not brought off some of them for use.

Though there appeared scarcely any difference between these people and the natives of Hudson's [276] Bay, in their general appearance and domestic economy, yet as the former had all the hair of their heads pulled out by the roots, they might safely be pronounced of a different tribe."